

PEACE NEWS

For War-Resistance and World-Community

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THREE PENCE

Will Wall Street have its way?

THERE is not much doubt about the advice the American experts on Sir Stafford Cripps' Joint Council will offer him. The three chief recommendations are likely to be for Britain

- 1 To abandon nationalisation of iron and steel;
- 2 To increase mass production technique;
- 3 To provide material incentives for productive labour.

Such, at any rate, is the advice that American economists have been offering Britain in the past few months in articles, broadcasts and private negotiations. Each point is worth considering.

The first is the most likely to be resented. For nationalisation means a lot to our Labour movement; Socialists are not going to renounce it willingly to please America. But I expect the Americans will be adamant. I learn, on good authority, that Mr. Averell Harriman is particularly emphatic about this, and even if he falls with Truman in November,

COMMENTARY

by

MAURICE CRANSTON

a Republican successor will be even more emphatic than he is.

Not many years ago it would have seemed monstrous impudence that Britain should be ordered to modify her economic policy by America. Today it cannot be called impudence, for America is paying to keep Britain going. If Britain did not accept American aid and American "advice" she could no longer be a Great Power. Britain can retain independence from the United States only if she gives up any ambitions of making war. The policy of getting tough with Russia means dependence on the United States, and that dependence is going to be more pervasive than many British people may care to believe.

Industrial outhouse

THE second and third points I expect our American industrial councillors to press are technical ones. Their first point, the abandonment of nationalisation, is an ideological one: the naked voice of Wall Street capitalism. The technical points may not look so sinister. Mass production, we are told, has given American mines, mills and factories a per man hour output that is often ten times that of British industries.

But per-man-hour calculations are no clue to quality. It is a significant fact that the kind of goods Britain can sell abroad are not mass produced, but expensive, skilfully-made goods of high quality. Introduce mass production into British cotton, for example, and British cotton will lose the few remaining markets that are open to it.

If Britain imitates American methods she will duplicate the output of mass production goods, and must therefore either become a direct rival of America or an industrial outhouse of America, governed by American business men.

Statistics right—but

PEACE NEWS readers will not need to be reminded of other dangers in mass production techniques. Wilfred Wellock, who will be resuming his occasional Commentaries at the end of this month, has made mass production the subject of a special study, and he has suggested (I think, rightly) that modern

(CONTINUED ON PAGE SIX)

"End War" Plea on Third Hiroshima Anniversary

WORLD PEACE DAY IN 26 NATIONS

Forging East-West links

TODAY, THE THIRD ANNIVERSARY OF THE DROPPING OF THE ATOM-BOMB ON HIROSHIMA, IS BEING OBSERVED IN MANY COUNTRIES AS THE FIRST WORLD PEACE DAY.

IN Hiroshima itself the Rev. Kiyoshi Tanimoto will address a mass peace demonstration which Mayor Shinzo Hamai has called together. At Tokyo and elsewhere in Japan there will be meetings addressed by Dr. Toyohiko Kagawa, the Japanese pacifist leader, and by Dr. Abe, a former bishop and present president of the Christian Peace Association.

In Oakland, California, where the World Peace Day Committee has its headquarters, a peace appeal from Dr. Harold N. Geistwart to all American Christians was scheduled for broadcasting at 8 o'clock this morning. Two important U.S. Churches, the Brethren and the Northern Baptists have made the observation of World Peace Day an obligation for their members. A film entitled *The Way to Peace*, produced by the pacifist film actor, Lew Ayres, will be shown tonight in many American towns.

Further demonstrations are to take place in at least twenty-four other countries. Vienna is to hold a large rally in a central square, there will be another assembly on the slopes of the Himalayas, and at a small Ger-

man town there will be a ceremony in a hospital for victims of the second World War. Reports have also been received of meetings arranged in Argentina, Australia, Belgium, Canada, Chile, China, Denmark, France, Greece, the Gold Coast, Holland, Italy, Mexico, New Zealand, Nigeria, Norway, Philippines, Sweden, South Africa and the United States. The Governor-General of India, Mr. C. Rajagopalachari, is a sponsor of World Peace Day.

WRI Conference

Meanwhile, in England, the War Resisters' International held at Shrewsbury yesterday the first session of its first World Conference since 1938. Twenty-one nations are represented in this assembly and the coming week-end will be devoted to a consideration of World Government, Non-violence and other issues crucial

THIS, AND ARCHANGEL TOO

ACCORDING to Between the Lines (U.S.A.), Vishinsky recently told the Foreign Press Association that two days after Germany attacked Russia, a "prominent American statesman" said: "If we see that Germany is winning we ought to help Russia, and if Russia is winning we ought to help Germany, and that way let them kill as many as possible . . ."

Was this propaganda or not? The New York Times files of June 24, 1941, show that "one of the most prominent American statesmen" did indeed say that. His name was Senator Harry S. Truman.

Is there any wonder that John Strohm, recently returned from Russia, should say, "The Russian leaders have an almost pathological fear of the United States?"

—Gospel Messenger (U.S.A.)
July 12, 1948

to the creation of a secure and peaceful world.

Today, the Conference will consider the World Food problem, and will have before it a memorandum sent from Florence by Dr. Aldous Huxley and the appeal, printed elsewhere in this issue of Peace News, from Sir John Boyd Orr, the world's greatest authority on nutrition for international agreement on food and agricultural planning.

M.P.'s Letter

In the House of Commons a growing alarm at the present drift towards war has found expression in a Peace Letter sent to Mr. Bevin by thirty-four Labour backbenchers, including Reginald Sorensen, Rhys Davies, V. F. Yates, W. G. Cove, J. Silverman and Anthony Greenwood. Four women, Mrs. Nichol, Mrs. Wills, Mrs. Ridealgh and Mrs. Manning, have also signed the appeal.

The letter calls for a wide measure of disarmament, repudiation of atomic weapons and a policy of forbearance and conciliation between East and West, a world food plan, and further economic and social co-operation within the framework of Western Union.

"Whatever risks are involved in the pursuit of this policy," their letter concludes, "they are less than those inherent in power politics, with their menace of European annihilation."

A similar movement for peace is growing within the Churches. The first assembly of the World Council of Churches at Amsterdam has received from the Bishop of Birmingham, Dr. Donald O. Soper and other leading English clergy, a proposal for the Assembly to take a stand against military conscription throughout the world.

Peace missionaries

At the Oxford Conference of Modern Churchmen, Dr. A. C. Bouquet, a Cambridge theologian, called for a new order of specially trained Christian workers whose mission would be to work for reconciliation between the Western Powers and Soviet Russia, a brotherhood of missionaries for peace, with skill and discipline comparable to that of the Society of Jesus.

From Switzerland comes news that Professor Karl Barth, the most influential of modern theologians, has declined to join the anti-Soviet crusade among Protestant Churchmen. Barth will not denounce Communist Russia as he denounced Nazi Germany before the war, or agree that the present situation is a repetition of that presented by Hitler after 1933. "The Church," Professor Barth has said, "should not use up her ammunition prematurely."

AMERICAN RELIEF—AT HOME

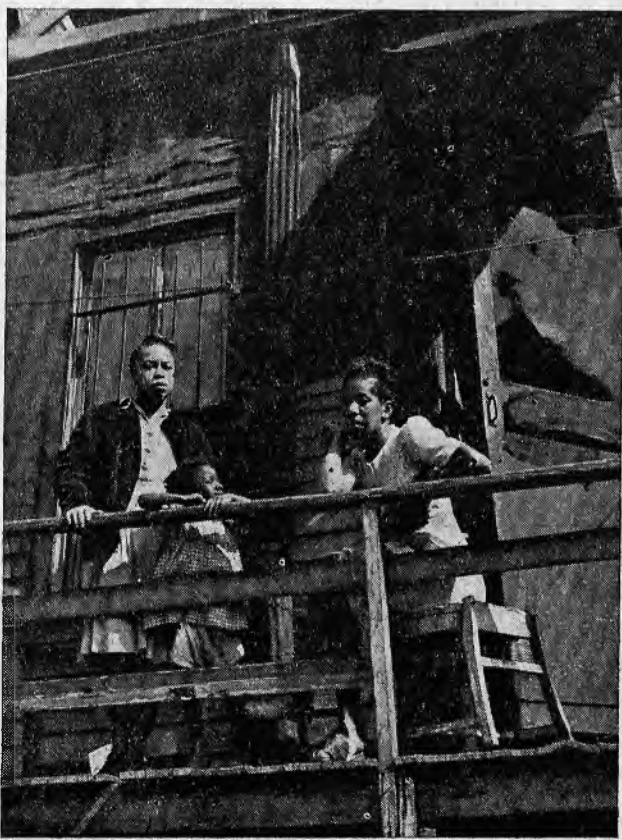


Photo: Wayne F. Miller.

While full-time workers in the American Friends Service Committee are repairing homes in war-ravaged Europe this summer, part-time workers, who have only their holidays to give to relief work, will attend a work-camp in Chicago.

They will be helping to repair dilapidated homes such as this and organising playground activities on vacant building sites. "Sociological terms assume human proportions when students work day by day with people who live in areas like this," comments AFSC Bulletin, by whose courtesy we reproduce the photo.

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Mastering Marx

AT the Oxford conference of Modern Churchmen, Dr. A. C. Bouquet, a Cambridge theology don, made the reasonable remark that it is useless to disagree with Marx without understanding him first. Dr. Bouquet went on to say:

"By far the most urgent task for Christian propagandists and theologians is to master the tenets of this remarkable man and then to get beyond them as quickly as they can."

Several questions arise from this recommendation. One wonders, first, why it should be necessary. Surely every thinking person must by now have mastered the tenets of Marx? The tenets are simple enough, and they have been aired if anything too often. In the "Thirties, Marxism was introduced into almost every intelligent conversation. And however adept a Christian theologian at freeing his mind of thoughts he does not care for, even he can hardly have helped picking up the threads of a singularly clear philosophy.

But it may be that Dr. Bouquet had something else in mind. He may believe that Marxism is not as simple as it seems, that closer scrutiny will reveal the doctrine in a new light. So much seems to be entailed by his suggestion that Christians should be specially trained—Anglicans in the manner of Jesuits—to act as intermediaries between "us and the Soviet Union" and "to explain the two great groups of human beings to one another."

Such a mission of reconciliation seems to us eminently desirable. But it cannot, we believe, be accomplished by the "Mastery of Marx" or any higher understanding of Communist philosophy.

To make the reconciliation of the West with Russia dependent on the reconciliation of Christianity with Marxist Communism is to make that reconciliation impossible. Reconciliation between the people on either side of the Iron Curtain must come if war is to be averted. But no honest intelligence can believe that the philosophy of Christianity and Liberalism can ever be found to conform with that of Marx.

Marx was a materialist. Spiritual values were nothing to him. Freedom was a chimera. Human beings were creatures of economic circumstance. Religion was dope. Art was propaganda. Economic forces determined history, and everything that happened in history was determined by material relationships. These propositions Marx held as dogma. They are held as dogma by the Soviet leaders today. As deductions from these propositions, the Soviet leaders hold war against capitalism to be inevitable. The American ruling class, almost as if it too were concerned to prove how right Marx was, is acting on the same assumption.

We believe that Marx was wrong, that he was a bad historian, a bad psychologist, a bad philosopher. We cannot, however, add that he was a bad prophet. So many people have believed him to be right (when he was wrong) that his prophecies have come true when they need not have come true.

Marxism, we believe, is not to be "mastered," but to be fought with weapons of the mind. But you do not fight Marxism by preparing to fight Russia with arms and atom bombs. Because the closer you come to war with Russia, the more you are doing to confirm the Marxian hypothesis that such a war is inevitable. If Western democracies disarmed tomorrow, the Marxist philosophy would stand refuted. But if they go to war with Russia, they will be paying Marx the compliment of doing what he said they would do. The reassertion of a spiritual philosophy against a materialist philosophy, cannot be effected by materialistic means.

WRITE NO MORE THE TALE OF TROY

IN a world of dirt, disease and drunkenness, how futile it would seem to preach moral reform! It would appear more sensible to ignore dirt, try to create immunity from disease, and search for harmless intoxicants.

And if lying and thieving were universal, would it not seem foolish to stand out against common practices? Better to compete in fashioning the perfect, the irrefutable lie, and to reach protection through an absolutely efficient system of counter-thieving. Yet all the time (though none attained them) truth and honesty would remain necessary virtues, and temperance and cleanliness essential to human good.

OUR MONSTROUS VIOLENCE

Dirt undisturbed becomes ever more noxious, and falsehood unchecked ever more corrupting. So with violence between man and man.

The peoples called civilised have accepted lethal force in the mass, have organised and extended it, and now are daily in fear of suffering it at its almost inconceivable worst. Universal military service was the acceptance. Mass invasions, starvation blockades and forcibly-imposed treaties carried it on. War after war has deprived it of all the moral support by reducing a one-time trial by combat to mass bombing and atom bombing and general massacre. Organised mass plunder and mass expulsions have marked the further substitution of power for right.

And with every step the effects have become more complicated, and the peace more distant and more uncertain.

A RIGHT IGNORED

Consider the claims and counter-claims for rights in Berlin. Superficially it seems good to have appeals to justice. If equity is honoured only in name still the idea of it is kept alive and visible.

But a fundamental right is that of a people to its long-inhabited coun-

A call to end human violence by PERCY REDFERN

try and capital. This right derives from the moral source of right, which is in the duty of all men to act towards others as they would have others act towards them. In Berlin which of the four occupying Powers (revealing word) is respecting so true a morality? Confessedly the "rights" rest only on force, on victory and enforced surrender. No doubt there are circumstances which may in special cases make a temporary military occupation expedient for limited ends.

But this is far from the German situation. There (whatever may be better or worse in each Power) what can we see that is different from a spectacle of opposing tigers snarling over the possession of their kill?

Violence has become not only monstrous but unspeakably terrible both to victors and vanquished.

PACIFIST ANSWERS

As a political means for removing from the human back this mountain of inherited and multiplied militarism what can be said for the pacifist effort? Perhaps little. Ours is not a political power. We are not easily organised. We do not readily combine. If we try to join with bodies of political force we are either ignored or used for some other purpose. With peace or war now an ever-present political issue we may want, individually, to work and vote for any scheme of concord; but our real strength, if we have it at all, will be of another kind.

One of the bishops from Lambeth, preaching not long ago in St. Paul's, dwelt impressively on the need for

2s. 1½d.

WE recently received, in reply to our Appeal, stamps to the value of 2s. 1½d. from an old-age pensioner. It was the 1½d. that made such an appeal to me. Just that last little bit of extra sacrifice which meant so much more than 1½d.! I wonder what that last little extra bit would amount to if we all followed his example. I cannot help thinking that it would mean a record week for Headquarters Fund. Might I suggest that we should make THAT our answer to the critical situation in which the world is at this moment.

MAUD ROWNTREE.

Hon. Treasurer.

Contributions since July 9: £17 9s. 1d.
Total for 1948: £112 9s. 4d.
Donations to the fund should be sent marked "Headquarters Fund," to the Treasurer at Dick Sheppard House, Endsleigh St., W.C.1.

men to recognise the universality of moral law. As independent witnesses there is our place. That persons, nations and peoples must, for their good, do as they would be done by is the law. Finer still is the spirit of it, love. Beyond us, perhaps, and even in idea going further than we all go; but contradicting its elementary claims—never! Morality does and must exclude war. Worth-while goodness does and must set up mutual relations instead. The effective pacifist is the man who conspicuously means to live and die only in that faith.

War in its modern form of common massacre and black misery for such as survive, is an outrage upon the mind and heart of man, an blasphemy against the gift of life and the Giver. War over the dying body of a past enemy for the assertion of "rights" self-conferred, would be that outrage and that blasphemy and worse. Thoreau said that the man who has God on his side is in a majority already, and need not wait for the other ninety-nine.

The pacifist is joined to the truth that men and peoples live reciprocally or not at all; and though with millions he is overtaken by volcanoes of fire hurled from the skies, if his pacifism has been active he will be within the proof and the victory of what is major and final.

Disarmament the issue

IF, unhappily, the Government now regards war as inevitable and refuses to consider any long-term proposals for improving international relations on the ground that there must be an immediate show-down to halt Russia's military preparations, is it too much to ask that they and the American Government shall at least approach the final crisis on the right issue and not on a wrong one such as some problem connected with the occupation of Berlin? In war the morale of an opponent's people is a factor of extreme importance.

Today, when so much is at stake, the only issue which has any measure of adequacy is that of total world disarmament. If they must bring matters to a head, let the Governments of the Democracies tell the Soviet Government that the tension of the arms race has become intolerable and that they will not allow it to continue further. In the last hope, however, of saving humanity from a Third World War, they invite the Soviet Government to explore with them the latter's own early suggestion for total world disarmament.

The advantages of this course of action would be that it would get straight down to the root of the matter—the danger of what may happen if Russia's war preparations are allowed to continue. At the same time world disarmament, being originally a Soviet proposal, should not be diplomatically unacceptable to the other side. If negotiations are at all stages, conducted with the scrupulous fairness and never with a suggestion that the Soviet Government should do anything which the Governments of the Democracies would not be prepared to do even if they were in the Soviet Government's place, it would provide the latter with the poorest material for war propaganda with their own people. There would be a strong incentive to them to avoid war on such a weak issue and come to a reasonable agreement; while if they failed to do so the Russian people, rather like the French people in the last war, would enter the conflict without enthusiasm and with their morale at the lowest possible ebb.

That the Governments of the Democracies might feel unable to trust the Soviet Government's promises is a matter of very little importance. If words cannot be trusted, deeds can. Progress would therefore be achieved as often as the Soviet Government were observed to do what was required of them and trouble would only threaten if, and when, they failed to do that which was completely reasonable.

BEDFORD.

What would you do?

PREACHING the pacifist message at open-air meetings is no light task at the best of times. At the moment it is doubly difficult owing to the tensions and complexities of the modern situation. However, we do our best in Edinburgh to deliver a constructive pacifist message—not altogether without results. "The Third Way," by Wilfred Wellock, forms part of the foundation upon which we have decided to build, and in our efforts to present a clear picture of the fundamental issues, we have found it imperative as pacifists to stand firm as neutrals in the cold war—or hot, if it should come—now raging between East and West.

In analysing the situation we have striven to expose the real motives determining the policies and practices of the contending powers. So far as Berlin is concerned, we have suggested that all the occupying powers should agree to complete withdrawal; that a General Election should be arranged, allowing the Germans as a whole to determine their own form of Government and way of life. We propose to continue with this kind of pacifist teaching.

But we sell Peace News at our meetings, and hope to continue selling it, so what would you do when faced with the following, under the heading, "Back to Berlin."

"It would be best if these powers knew how to stand firm without the threat of reprisals. Since that is too much to expect at this stage . . . we can only hope that they will stand firm in the way they do understand, whatever the immediate consequences."

We shall probably have to explain this statement at our next meeting, and we shall stand firm in our pacifist convictions and conscience, no matter to what extent "Pacifist Commentators" suffer in the process.

H. GARDINER.

BRUCE ODSBURG replies:

What would I do? First, point out that many policies are compatible with the Pledge, and PN is open to the expression of all; and secondly show, by reference to the third paragraph under the heading "Back to Berlin," in my Commentary, that there is actually no conflict between Mr. Gardiner's proposals and mine. They are not, of course, specifically pacifist, but they are sensible.

Mr. Gardiner's criticism is only one among several I have received. I am charged, e.g., with calling war "inevitable," whereas what I said was that it was likely; also with "anti-Communist hysteria," which is not the same as anti-Communism.

Of course I am anti-Communist (as The Daily Worker sorrowfully notes). Totalitarianism seems to me quite as great a threat to conscience as war itself. The exacting task, as I see it, is to support a policy that may prevent war without surrendering to totalitarianism. The only one I know, and the one I have recommended, is the substitution of non-violent for violent resistance to Communism. If the Communist Party can be induced to co-operate on a policy of non-violent resistance to Communism, I shall be as warmly in favour of a Pacifist-Communist United Front as The Daily Worker itself.

LETTERS

Green light to conscription

WHILE agreeing with Bruce Odsburg's general interpretation of Gandhi's attitude to violence, I am sorry to see him support Sri Mashruwala in giving the green light to conscription in India and incidentally here.

The fact that pacifism is confined to a small minority does not alter its fundamental nature and mean that it is merely a personal inhibition.

Opposition to war and opposition to conscription are one. Those who refuse to register and oppose conscription may or may not find life easier than those who accept arduous alternative service but they will assert their unity with non-pacifists more deeply if less obviously. Violence may or may not be better than cowardice, but we hope that the way known as pacifism is open to all men and women.

MICHAEL J. CLAY.

"Bronheulog," Llanrhadr, Oswestry.

Voice of Unity

AT a meeting of the members of the Unity Theatre Society held on Monday, July 26, the following resolution was passed unanimously:

"Unity Theatre, the Theatre of the Labour Movement in Britain, calls upon the elected representatives of that movement to spare no effort for the abolition of the atom bomb and the reduction of armaments; the strengthening of the unity and authority of the United Nations; the establishment of a united, democratic Germany and the development of economic and cultural relations with the Soviet Union and the countries of Eastern Europe."

DAVID TREE.

Public Relations Officer.

Unity Theatre, Goldington Street, N.W.1.

"We must hustle the governments our servants - if we want peace"

"If half the effort being spent making tanks, guns, aeroplanes or atomic bombs was diverted to producing the primary necessities of life, gross poverty would be eliminated from the world within the lifetime of our children."

LOUD applause greeted this and similar passages from a stirring speech by Sir John Boyd Orr when he spoke last week on "Food, the Foundation of World Unity." His address was recorded and broadcast twice during that week on the BBC's Third Programme.

The meeting to welcome him back to Britain on his retirement from the Directorship of the Food and Agricultural Organisation of the United Nations, was sponsored by eight of the organisations to which Sir John had given his patronage: The Crusade for World Government; the Engineers' Study Group on Economics; Federal Union; International Friendship League; Humanity; Liaison Committee for World Government; National Peace Council and the World Citizenship Movement.

Peace or War?

Following the introduction by the chairman, Dr. L. E. C. Hughes, Sir John opened his speech by declaring that the great issue facing the world today was that of peace or war, yet the hundred or more organisations represented at the meeting—who alone offered a glimmer of hope to the world—were being dismissed as idealists of no account.

"Today," he declared, "official propaganda is stirring up fear and hatred to divide nations; you are promoting the idea of international friendship. Governments are adjusting their finances and industry to compete in the world markets and to get control of oil and raw materials in the national trade interest; you want to adjust affairs so that the nations may co-operate to rid the world of poverty, hunger and misery."

After outlining the scientific developments which had reduced the world to an easily spanned unit, Sir John said that no longer could references be made to world unity as something which would come in the future. "Today, whether for good or evil, we are physically one world." With regard to industrial production, which in Canada and the U.S. was double what it was before the war, Sir John foresaw an early attainment of that saturation point which was one of the factors responsible for the 1929 depression. Once again there was the danger that unemployment might be averted by finding men work in munitions production, thus making war inevitable. No longer however, could industrial concerns regulate output to suit their own interests with little regard to the needs of the masses of the people. The masses had now got ideas of their own, they knew that though the world might be poor, it was potentially wealthy.

Rights of Man

"The Rights of Man are being discussed in every continent," said Sir John. "The first right is food and shelter to maintain life. The masses today demand this and they will get it because they are in a vast majority—of every three families in the world today, two suffer premature death for lack of adequate food and shelter."

Sir John saw the solution to this problem in a world economic unity which would promote full production and unfettered distribution, end extreme poverty, and at the same time bring prosperity to agriculture, industry and trade.

UNO had the machinery for securing the collaboration of nations in dealing with concrete economic and social problems in FAO, Economic and Social Council, World Bank, World Health Organisation, Unesco. These were the instruments for building the new and better world of the Four Freedoms, a world in which talk of war as a means of settling our

problems would be regarded as insanity.

Could we carry through these great plans? "Of course we can if we want to," said Sir John. "We can make the desert bloom and yield grain for bread. We can grow fruit within the Arctic Circle."

These UN organisations were getting some degree of international co-operation and trying to do those things which a World Government should do, despite the fact that they had no police force. "Through their activities a World Government may gradually evolve."

Work of the FAO

Sir John outlined the work of the FAO to the meeting and declared that it showed the existence of a spirit of collaboration in the world despite the failure of attempts to set up a World Food Board.

The aims of the proposed Board had been:

- 1 A rapid increase of food production, especially in undeveloped countries.
- 2 A world reserve of food against a threatened famine due to bad harvests such as occurred in Europe last year.
- 3 Stabilised prices in the international markets at levels fair to both producers and consumers.

When the Commission met to work out the plan in more detail, the USSR one of the member countries, did not attend, the United Kingdom showed no enthusiasm and, in the face of these facts, the USA changed its mind.

In spite of this setback the Commission had got to work. After three months discussion of the facts there was unanimous agreement that the things the Board had intended to do must be done. But the FAO Commission recommended the setting up of a World Food Council, which, unlike the proposed Board which would have had power to act, would only be able to make recommendations upon which Governments should act.

The majority of countries wanted the Board. India had fought for it

- SIR JOHN BOYD ORR

to the last ditch. The small countries wanted it—it was a significant fact that after the approval of a World Food Board by the Copenhagen Conference the number of countries adhering to the FAO had increased from 42 to 58.

"Do not be discouraged," said Sir John to the meeting. "We cannot build a new world in a day."

Step forward

The setting up of a World Food Council was a long step towards one objective. It was a World Food and Agricultural Parliament.

"At the last Regional Conference I attended in Rome, the leaders of the delegations, with the conspicuous exception of Britain, were Cabinet Ministers. They included countries from both sides of the Iron Curtain, the Chairman was a Minister of one of the Eastern European countries."

"The Conference was not concerned with destroying Capitalism or Communism. It dealt with realities and had no difficulty in reaching agreement."

If war did not come within the next few years the Council would develop into a Board because all the governments would become more aware, and people more alarmed about the world food position.

"In the last resort," Sir John concluded, "the future lies with the people. They are not sheep. The governments are their servants. If the people want a world of peace and plenty they must exert themselves . . . work for it . . . hustle their governments. That is the job of the many organisations such as yours all over the world."

At the conclusion of Sir John Boyd Orr's address, representatives of each of the eight sponsoring organisations responded with a short address: Miss Josephy for Federal Union; Dr. Alex Wood, Chairman of Peace News; for the NPC; Mr. M. A. Cameron for the Engineers' Study Group; Alderman John Fitzgerald, JP, for the Liaison Committee; Mr. Hugh Schonfeld for the World Citizenship Movement; Mr. Jack Howell for the IFL; Wing-Comdr. Millington, MP, for the Crusade for World Government; and Miss Sheila Christian for Humanity.

After Mr. L. L. Whyte, writer and broadcaster, had summarised the preceding eight statements, Sir John added his final comments before sending those present away to spread what Dr. Wood had earlier called "the gospel according to Sir John."

(An abridged version of Dr. Wood's address appears on page five).

THE BRUDERHOF COMMUNITY

by Rev. Ashton Jones

I. Paraguay wins

THE three Bruderhof Communities are located upon a 20,000 acre farm at Primavera.

Isla Margerita is the name given by the original owner to the hill on the farm, where the first Brothers and Sisters, with eighty children, settled in 1941, the time they began their migration from England. These pioneers were followed successively by eight other groups as fast as transport could be arranged.

One might ask: "Why did these people migrate to Paraguay?" The answer is simple. Paraguay was the only country which would open its doors to them as a group. Both Canada and the United States flatly refused to admit them. Refusing to be separated from one another, these Brothers and Sisters remained loyal to the true spirit of Brotherhood which had bound them together. The amazing and almost unbelievable fact, as we actually find it to exist, is the complete and genuine oneness among these five hundred men, women and children; oneness of spirit in every phase of human thought and endeavour.

Recognising the frailties of human nature, they do not expect a Brotherhood to exist without difficulties arising from the clash of personalities, etc. But with the unity which comes by the complete surrender of all of one's self, one's desires, and one's possessions to the larger life in communal living, these difficulties resolve into a beautiful spirit of harmony. Just as many instruments of

Early this year, the Rev. ("Peace Car") Ashton Jones and his wife, Marie, paid a visit to the Bruderhof Community in Paraguay. In this and two succeeding articles they give their impressions of the Hutterian Brothers, who were familiar to many of our readers during their sojourn in the Cotswolds after being expelled from Germany.

different kinds make up a complete symphony orchestra, and as each instrument expresses a different connotation in the mind of the composer, just as many dissonances occur in

symphonic compositions which resolve into perfect harmony, so has the Bruderhof Community demonstrated the Truth of its belief in the practical workability of its faith. It is a living example of the "perfect orchestration" of human personalities, coming as they do from thirteen national backgrounds, and representing many different interests and professions in a world of competition and exploitation which they have chosen to leave for a totally different life.

On land covered with dense forests, a bit of open camp (meadow) here and there, but with infinite possibilities of development, these men and women began their pioneer life in a land where they have had to make radical changes in their former ideas of farming. They have achieved the most remarkable progress during the past seven years. In spite of little capital, the national revolution which took many of their finest horses, cattle, and equipment, and during the past three years increasing hordes of locusts, coupled with a severe drought this year, all of which have reduced them to a diet chiefly of meat, mandioca, and mate (Paraguayan tea), with such vegetables and fruits as are available from time to time, and patch upon patch for clothing, they are still radiant. With a buoyant spirit they arise at 4.45 a.m. and are ready for a day's activities by 6 a.m.

Withal, they have succeeded in clearing several hundred acres for farm crops and enough range for 2,500 head of cattle and 150 horses, planted orchards and vineyards, set up a carpenter's shop, a bakery, a

SIR JOHN BOYD ORR

in his speech last week had this to say

ON

The League of Nations

WHEN the League of Nations was set up, the millions like us who were sick of war hoped that it would be the instrument for keeping the peace. But those who held power, those who had been trained in the politics and economics of the 19th century had little patience with the idealists who wanted a new world order.

What they wanted was back to normalcy, back to "business as usual," back to the old political game which they understood. So while giving lip-service to the League to satisfy public opinion, they rebuilt the post-war world on the old foundations and on the old pattern.

Communism

TODAY our foreign policy is directed to stop Communism. I wonder if we are going about it in the right way.

When Karl Marx, writing in London, outlined the Communistic doctrine in the middle of the 19th century, the masses were in abysmal poverty. Women working like beasts of burden in the pits; children chained to machinery in the dark satanic mills. The workers were worse off than they were in the times of Queen Anne. On the other hand enormous fortunes were being made. But his prophecies of a revolution were not fulfilled in this country. Wise measures adjusted the economic and social system so that the great wealth of the industrial revolution eliminated extreme poverty. Today the unemployed have a higher standard of living than men working 56 hours a week had 100 years ago. It is no longer true that the rich are becoming richer and the poor poorer. The movement is in the opposite direction and indeed is now proceeding so fast that there is danger of a breakdown because so many seem to think that things are so easy that hard work is no longer necessary.

There is no danger of Communism in this country because the evils which give rise to the communistic doctrine have disappeared.

The revolution occurred in Russia where the government had not the political wisdom to change a mediaeval system to modern conditions. Today Communism is spreading fastest where poverty is worst. You cannot stop a dynamic idea with guns. The only way to rid the world of Communism is to get rid of the poverty which promotes and indeed to some extent justifies the fanatical belief of its adherents. The Marshall Plan for Europe, designed to get agriculture and industry going again and to get people fed and housed in comfort will do more to stop Communism than the fleets of bombing planes.

UNO

WE should not be too much discouraged because the United Nations Assembly cannot agree on political issues. That was to be expected.

Governments still have much of their 19th century outlook. Their delegates come to the Assembly more concerned with safeguarding their selfish national interests than with the contribution they can make to world unity. But the fact that, after the failure of the League they are again sitting round the table in a world forum discussing world affairs, is a recognition of the necessity for co-operation in international affairs. And no nation dare leave the table—that is the measure of UNO's success.

My main hope is in the specialised agencies of the United Nations.

hospital with three doctors (one member is studying dentistry), several school buildings, the children's village to care for sixty orphans from Europe; and they have in the villages enough housing for about one hundred families. In addition they have electricity in two communities, generated from the large wood-burning steam engines purchased, along with other equipment, from the junk yards in Buenos Aires, complete telephone facilities, and a fairly well equipped laundry in each community.

From our close observation, we can truthfully say this is the most industrious group of people we have ever seen. With tractors, water-piping and fencing materials they would be in a position to be of inestimable service to suffering humanity. They could then increase their numbers by several hundred.

(To be continued)

TOLSTOY

showed the way

WE are now living in a transitional period when the old life-conception is crumbling fast, while the new life-conception is slow in taking its place. The reason for its slowness is manifestly the intense violence which accompanies the activities of different Governments, particularly the Russian Government, in their interference with the life and development of people.

Under these circumstances it is exceedingly gratifying to find not the repetition of ancient wisdom, some of which was expressed thousands of years ahead of the times, but the viewing of present problems in the light of this wisdom now budding in the hearts and minds of the people of today. The following passages taken from two separate articles in Peace News (June 25) are typical in this respect, for they stand in an intimate logical connection with an all-important moral principle:

"... if there is anything more horrible than national enmities, it is national friendships. The official representatives of nations who testify in eloquent terms to the 'indissoluble friendship uniting the peoples of our two countries' etc., etc., prostitute a noble word: we know all too well what they signify—at best a common interest in oil, more often a partnership in crime. Friendship exists between people; between peoples it is an empty fiction..."

"We have learned where to look for our allies: not to Governments, of the Right or Left, but to individuals acting as individuals and fully responsible for their actions."

—Editorial.

"We have no enthusiasm now for palliatives and nostrums, liberal or Marxist..."

"They both use our bodies as materials for building their societies. They would have us do murder for the peace they promise but never produce."

—Percy Gower, "A Hundred Years After."

This truth, so clearly demonstrated by the tragic facts of life, is unfortunately almost invariably overlooked, even by many who enunciate it.

Quite recently, for instance, at a Bournemouth meeting, the speaker was earnestly appealing to his audience to search for ways and means for reconciliation with "Russia," i.e., the Russian Government, to avoid a new war much more terrible than the last. In the opinion of the speaker, the Government of the United Kingdom, and more particularly that of the USA, were be-

TEN YEARS AGO

From Peace News, August 6, 1938

Reginald Sorensen, during a foreign affairs debate in Parliament last week said:

"When we declare to the world that what we have we hold, we evoke the response from every other Power: 'What we want we will get.'"

"... it is natural that Japan should retort, 'Very well, we are going to start our hundreds of years of interests in China. You have had the advantages for hundreds of years past, while we were a slumbering feudal nation... now we will begin.'"

"... it is sheer hypocrisy to pretend that by merely postponing war we are averting it. As long as we merely worship at the shrine of power, other nations will do the same. As long as we are unprepared to sacrifice part of our material advantage for the sake of humanity as a whole, other nations will adopt the same standard as we have adopted, and tread the same path as we have trod, and in time we shall find ourselves in inevitable conflict with all nations trying savagely to grab power."

From the classified advertisement columns:

Gentleman would like to meet others having some means. Interested in living on a Pacific island.

We are passing through a difficult period in the life of mankind. Tolstoy detected this inevitable, though tragic period, and discussed it in his essay "The End of The Age" (1905). He adopted this title because, as he thought, in Gospel language it signified the end of one life-conception in the life of mankind and the beginning of a new and higher one, corresponding to the age of mankind.

by L. PERNO

having unreasonably and thus provoking war with Russia (i.e., the Russian people, for the Governments themselves do not fight).

As a means to the end, the speaker was making visible efforts to avoid mentioning anything discrediting the Russian Government, while such unpleasant facts that were mentioned by one or two timid critics from the audience were explained by him as legitimate and harmless acts of the USSR Government, deliberately misrepresented in this country by elements hostile to Russia.

It was reminiscent of Mr. Churchill's attitude to the Government of the USSR during the war, though then it was a straightforward invitation (or was it an order?) not to speak the truth even if you knew it. "It is unpatriotic to criticise Russia," declared Mr. Churchill at the time. Now it is becoming "unpatriotic" to criticise Russia. In fact the Russian Government is always willing to co-operate with anyone ready "to see nothing, hear nothing, and say nothing" except what she wants you to see, hear or say. What is the crime?

OUR RESPONSIBILITY

If we identify ourselves with our respective Governments and regard it our duty to help them in solving their problems, then of course we cannot escape the responsibility for the results at which they may arrive.

"A politician is a man who tries unsuccessfully to solve problems which would never have arisen if there were no politicians," said a radio humourist. But does it really look like a joke?

On the other hand, if we identify ourselves with the people, all people, and, moreover, if we have a rational

understanding of the purpose of life, our *modus vivendi* would be totally different. It would then be natural to us to persist in our normal human relationships with the people of other countries, no matter what the Governments may plan, decree, or do. This would be in keeping not only with our better sentiments, but also with the supreme moral principle of non-resistance.

This principle, "Do not resist evil by violence but overcome it by kindness" not only defines the limit where kindness (or love) ends, but also precludes all bargaining with evil. Kindness (or love) is still the soul of every human being. And there is only one way how not to "lose one's soul," namely, by refusing to act contrary to love and reason.

EFFECT UPON EVIL

How will this effect evil? First of all, what we call evil is invariably the activity of someone not acting in harmony with his soul or ability to be kind. Therefore, by refraining from violence when attempting to restrain such activity, the evil-doer is induced to feel that he too has a soul, that he too can act kindly. To resort to violence, on the other hand, would strengthen his feeling that strife and struggle are all that matter in life—that all else is unreal and shadowy.

Before the founders of the Church and Church Christianity opened their doors they took care to subordinate this "troublesome" principle, which afforded no support to their selfish aspirations, to Theological Dogmas and considerations of expediency. They wove the name of Christ into their Theology but rejected the essence of Christ's teaching. They made it possible for Christians to act contrary to Christ's teaching without knowing that they contradicted it. They made it possible for "Red Deans" and others to be Socialists and Christians at the same time without worrying in the least about the fact that only those can rightfully call themselves Christians who accept Christ's teaching, which

Words of Peace - No. 246

DIFFERENT ELEMENTS

You have not converted a man because you have silenced him. Opinion and force belong to different elements. To think that you are able by social disapproval or other coercive means to crush a man's opinion, is as one who should fire a blunderbuss to put out a star.

—John Morley, O.M.
"On Compromise."

contains no Theology and which is not a social teaching in the sense of advocating a certain compulsory form of common life.

Tolstoy concluded his essay "The One Thing Needful" (1907) with the following significant words:

"Therefore the means of deliverance from those evils from which men suffer, including that dreadful evil which is committed by Governments (such as all the present calamities in Russia), lies—however strange it may seem—only in one thing, the inner work of each man upon himself."

"Martha! Martha! Thou art anxious and troubled about many things, but one thing is needful..."

James Avery Joyce's U.S. tour

WORLD Government and World Citizenship have been the main theme of James Joyce's tour of the United States, which started in New York on May 12 and will cover, in all, about three months, of which five weeks will be spent on the West Coast; from Seattle in the extreme Northwest to Los Angeles in California. He is also planning a short trip to Vancouver, British Columbia, where the World Citizenship Movement is developing fast and has many active branches and distinguished sponsors. Arrangements are being made for him to visit Eastern and Midland Canadian cities later in the year or next spring.

James Avery Joyce was privileged to give both the opening and closing speeches (there were 29 speeches delivered altogether!) at the World Citizenship Congress at Woodstock, Illinois, which was attended by many well-known public citizens from all over the States and from Canada, as well as from other parts of the world, under the vigorous directorship of Col. Thomas Tschou, the Chinese scholar and legislator, formerly secretary to Gen. Chiang Kai-Shek. Full and favourable daily reports of the Congress appeared in the New York Times, Christian Science Monitor and other newspapers.

In two broadcasts arranged for him by the World Republic, the lecturer described how British peace organisations were working together to plan a concerted effort behind World Government and World Unity. Speaking at the North-Western University, Chicago, James Joyce appealed for close Anglo-American co-operation in planning an international campaign, leading up to and beyond the World Constituent Assembly for 1950.

THE THREAT OF WAR

—and the hope for peace

LET workers for peace recognise this brutal fact: they are powerless to stop another World War.

The implication in this statement is not that a third World War is inevitable, but that the forces driving towards it are so powerful that no group of peace-loving citizens can possibly hope to arrest their advance. This is no council of despair: it is one of realism, and therefore, as I hope to show, one of latent optimism. For it is clear enough that if we concentrate our energies in working against war, the outbreak of war is, *ipso facto*, a conclusive and incontrovertible proof of the failure of all our efforts.

Those readers who were active workers in the peace movement in the late thirties will recollect the sense of frustration and impotence in the face of events that caught them in September 1939. This state of mind was graphically reflected by the number of so-called "absolute pacifists" that the course of events changed into Able Seamen, Pilots and Army Officers. I know of half a dozen such, who were just as anxious to see peace as my fellow-workers in the pacifist movement.

But why did they change their attitude?

Because their pacifism was shallow, you may say, or because they found it too difficult to "stand out." No; that was not the reason. They took the line they did because they were honest enough to recognise the failure of their way of trying to secure peace. It was a logical step for any pacifist who had devoted himself in a purely

anti-war cause. The Third of September 1939 brought that cause to an end.

Fortunately, service in the armed forces was not the only logical step for pacifists to take: there were other causes to hand, and pacifists were to distinguish themselves in the Service

by Leopold Hughman

Units and in leading the cause of Food Relief campaigns amongst other activities.

All this has a moral for us: we must look beyond war in our search for peace. This means that we must look upon war in perspective. We must not regard it as an isolated phenomenon to be attacked and eradicated from human society. We must face it and recognise it for what it is, in all its horror. But we must not let ourselves believe that modern war—even atomic war—spells the end of all decent human values. That is the council of despair. If we believe that, we stake everything on a gambler's chance; and the dice is heavily loaded against us.

No! We cannot hold such a view if we believe in peace; that is, if we believe that the cause of peace and the things that make for it is a cause that is worth striving for at all times. Even if the horror of atomic warfare were unloosed—and we must not deceive ourselves by wishful thinking that it is improbable—even if this happens, we must not give up hope.

Since the end of the age of feudalism in Europe the world has experienced wars on an ever-increasing

scale, until today, when we are threatened with the terrible culmination of this series. But we must bear in mind that not one of these wars has obliterated the best in human nature, nor stopped individuals in every generation from striving to attain the noblest heights of human endeavour. This is a great lesson for practical idealists to learn.

If I were asked to name the three greatest pacifists of the last 25 years, I should reply, "Mahatma Gandhi, Albert Schweitzer and Toyohiko Kagawa." Why is it that these three men have made such a unique contribution to the cause of peace? Whilst we must admit that it is to a large part due to their great natural endowments, it is even more obvious that their true greatness lies in their selfless determination to do positive work in the cause of humanity, rather than spend their time and energy in inveighing against war and other social evils.

Few of us can follow such high examples; but we can at least learn from them: to direct our ideals not so much against war, but for peace. In this work we should endeavour not to allow the threat of war, or even war itself, to deflect us from our purpose. If we can do this, war itself cannot defeat us in the long run, though it may for the time being overwhelm us.

As the Vice-Chancellor of Cambridge University (Dr. C. E. Raven) said at the recent installation of Field-Marshal Smuts as Chancellor, "It is not platitudes to say, and history and experience has shown it to be true, that defeat is often more ennobling than victory."

India moves away from Gandhi

COMMENTARY CONTINUED

industrial techniques leave no place for the personal vocation, and make the present-day workman into a machine-slave or automaton.

Machine slavery is worse in America than it is in England; it is the price the United States has paid for her prodigious industrial capacity. The Americans never stop telling themselves how wonderful a country they live in, but at heart they are a frustrated, worried, bewildered people. Someone said of France that it was a country where the statistics were all wrong but whose values were all right. With America, it is the other way round: the statistics are all right and the values are all wrong. If only for this reason, I hope our rulers in industry as in politics, will not be too easily impressed by the statistics that Sir Stafford's American advisers will be able to present to them.

Recovery in France

FRANCE, under her tenth government since the Fourth Republic was established, is making encouraging progress towards economic recovery. This year's harvest, which promises to be an exceptionally good one, should make that recovery complete by 1949. French statistics I have spoken of as being a little unreliable, but there is no mistaking the general trend of the figures. President Auriol announced in his speech at the Genissiat Dam. The President said that thanks to the efforts of the workers, whose working week was now 45 hours instead of 39 hours in 1938, the general production index had risen from 50 per cent. of the 1938 level at the time of the liberation to 115 per cent. Next year all French ports, railways, roads, canals, and the French merchant marine would be wholly restored to their pre-war condition. New mines and blast furnaces were being opened in Lorraine. In agriculture, France had twice as many tractors as before the war. Visitors from England to France this year have found a marked improvement in conditions everywhere compared with what they were in 1947. In some respects France is making better progress than Britain. This is notably the case in the tourist industry. Where British hotels and restaurants get worse and worse, the French are getting better and better.

An illogical suppression

WITH the condition of France so much improved it seems particularly ridiculous that the French authorities should have decided, at this late hour, to close the famous French publishing house, Bernard Grasset, for issuing defeatist books at the time of the occupation.

In thirty years of existence, Grasset has brought out 1,800 books by 700 authors, including the most eminent in France. Several of these authors have protested against the decision to close the firm, among them Mauriac, Gide, Marcel, Duhamel, Arland, Carco and Giraudoux's widow. There seems to be no protection for the copyrights nor security for the authors.

As for the justice of the action, it is pointed out that the offending books represented less than one per cent. of

Grasset's output during the years under consideration. And seven of ten alleged defeatist authors have since been cleared. One of the writers objected to is Henri de Montherlant, but Montherlant has had a play produced quite recently in Paris, and the authorities have made no objection to that. It is odd how illogical the French can sometimes be.

Is India the aggressor?

AT the United Nations, Syria is making a plea for Hyderabad. In Hyde Park on Sunday some citizens of Hyderabad mounted a rostrum to win friends for their country's cause in its "struggle against Indian aggression." Elsewhere the plight of Hyderabad has evoked singularly little interest. The world went to war to defend Belgium and, later, Poland, and even the entry of Arab national armies into Jewish settlements of Palestine has caused a mighty stir. But no one seems to care about the Indian threat to Hyderabad.

"Is not Hyderabad Indian?" some may ask. True, but so was the Sudetanland German.

"But would not the people rather have the Delhi Government than that of the autocratic Nizam?"

Perhaps, but if the defenders of Indian aggression are going to use this argument, how are they to explain the presence of their troops in Kashmir? India has a friendly potentate in Kashmir and a hostile population; she has in Hyderabad an unfriendly potentate and a friendly population. If she is right to send an army to take power in one State she has no right to do so in the other. India cannot be right in Kashmir and in Hyderabad.

It is tragic to think that Pandit Nehru, whose love of peace and justice is amply evident in his *Autobiography*, should have been led by the corrupting influence of political power to behave towards Hyderabad in the manner of a Mussolini, a Hitler, a Stalin.

I believe that the farther India departs from the path of non-violence to which Gandhi directed her, the nearer she will come to ruin and disaster. The Hyderabad patriot who spoke of Fascists in Delhi on Saturday was pointing to an ominous sign.

Test tube babies

THE Church of England has published its Report on artificial insemination. It comes out strongly against any practise by which sterility in married couples is overcome by the artificial introduction into the wife of semen from an anonymous donor. The Church committee suggests that such practises should be made a criminal offence, although it is not opposed to artificial introduction of the husband's semen into the wife.

Reading this Report, my first reaction was impatience. How absurd, I thought, that a Church which approves of war, and thus consents to any method of artificial killing, should become so indignant about a method of artificial birth! But on second thoughts, I have decided that the Church is right.

Defenders of artificial insemination always emphasise its advantages in ending childless marriages, and talk with that sentimentalism peculiar to the scientists, of the joys of parenthood it brings to otherwise sterile couples. Such advocates do not think of the child's position. I can imagine nothing more disastrous for a child—especially a sensitive, imaginative child—than the discovery that he is a "test tube" baby, and that his father is not, after all, his father. A great novelist—a tragic novelist—is needed to explore this situation. Of course, there have been a good many people already whose nominal fathers have not been their natural fathers. Prince Albert was one, and it is possible that his excessive Puritanism (which did so much to shape the character of Victorian England) was due in some measure to his knowledge of his equivocal origins.

To me there is something repugnant about the idea of scientific breeding of children. I think that any one who advocates artificial insemination should read or re-read Aldous Huxley's *Brave New World* to see what a world of test-tube babies is going to look like.

HYDE PARK CROWD HEARS U.S. HUNGER-STRIKING C.O.

APF call for simple ethics

AT last week's conference of the Anglican Pacifist Fellowship, the Archdeacon of Stoke, who presided, criticised certain modern moral theories which try to reconcile conflicting principles by a notion of "tension," and he argued instead for a straightforward unitary ethical theory.

The Rev. Norman Darrell suggested that Christian love, which was completely unsentimental, provided a norm by which all other virtues must be judged.

The Provost of Leicester gave a detailed analysis of "force" and "freedom," and summarised the particular difficulties implicit in a Christian Pacifist philosophy. Eric Hayman read a paper on Church and State.

The Conference ended with a discussion of the practical implications of pacifism, and members were agreed that the conference had given them a singular opportunity for the clarification of pacifist thought.

"A SEED OF PEACE"

Mauriac's appeal for children

M. FRANÇOIS MAURIAC, the eminent French novelist, has made an appeal on behalf of 50 million children who are in need of food and assistance, for support of UNAC.

"Our responsibility lies wherever there is a starving child," M. Mauriac writes. "The initiative taken by UNAC is an act of reparation, and each one of us must in all conscience heed it. For it calls to our conscience as much as to our hearts; for we are all implicated, all responsible for what happened and is happening yet."

"More than an act of charity is expected of us, for this common effort of nations on behalf of needy children goes far beyond its stated aims; an act of peace above politics has finally been accomplished, a seed of peace has finally been sown."

"In the cradles died the hope of humanity; to the hope of humanity, we ask you to bring back life."

Prayer-time in Congress

A SURPRISE for U.S. Congressmen recently was to see a woman minister present in the House to give the opening prayer. Rev. Annalee Stewart, an opponent of military conscription, quoted the verse, "Take from our frightened hands the bomb and bayonet; arm us with spirit instead," and then told a still rather surprised House that it should "look to faith rather than war to solve the world's problems. We women believe very strongly that the spiritual forces can be used to do away with war, and we ask—women all over the world are asking—that men listen to them."

After she had finished, Representative Bolden said that he very strongly commended that sentiment but the men seemed to disagree with the idea that issues can be settled peacefully.

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WITHIN twelve hours of landing at Plymouth, American war-resister and hunger-striker, Bent Andresen was on the platform of the Peace Pledge Union in Hyde Park calling for support for the world-wide struggle for peace.

Bent Andresen's American accent attracted many passers-by to the PPU stand, and at the end of his address he was warmly applauded by the crowd.

He told the audience that he was a member of the War Resisters' League whose members signed a pledge similar to that of the Peace Pledge Union. He outlined the steps being taken in the United States to oppose the introduction of Conscription.

Atom bomb decision

After the meeting, Bent Andresen told a Peace News Reporter how, on hearing the news of the dropping of the Atomic Bomb he had decided to discontinue the alternative service to which he had been directed as a conscientious objector. He broke camp in California and had 5,000 copies of a protest mimeographed which he distributed as he hitch-hiked across the U.S. to New York. Soon after his arrival in his home city he was arrested and sentenced to two years' imprisonment.

Immediately on being arrested he went on hunger strike and continued this after being sentenced for several months, at the end of which time he was released. The only food he received in that time was forcibly fed to him by means of intravenous injections.

Today he has little sympathy with plans to help CO's secure alternative service and finds himself in agreement with the revolutionary pacifist body in the U.S., The Peacemakers, who urge young men of military age to refuse to register for military service.

Bent Andresen is one of the WRU delegates coming to England for the Conference of the War Resisters' International.

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